

Unconscious Negativity

Endangers Surrender of the Ego to Involuntary Processes

Study Guide for Online Meetings on PL 161

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Week 1: Ego consciousness and the universal intelligence

Week 2: Everyday Ways to Replenish and Restore

Week 3: Why the Ego Fears Letting Go

Week 4: Real Love is Key

Week 1: Ego consciousness and the universal intelligence

Greetings. Blessings, my dearest friends who are here and who listen to my words. May you be affected deeply in your unconscious by this lecture, just as much as you can assimilate these words in your conscious mind. May you open your heart and your deep inner being so that deep understanding will become possible, an understanding which is not necessarily connected with an intellectual grasp although the latter is usually the first step.

We have discussed this topic from many different angles, and we shall continue to do so, directly and indirectly. For no human being can truly be healthy and in balance with himself and with the forces around him unless a harmonious interaction exists between the ego and the universal intelligence within.

When man is primarily identified with and functioning out of the ego, he must be in imbalance. He must be enmeshed in problems. Of course, it is equally correct to state that if he has unresolved inner problems, such an imbalance is inevitable. For no matter what side you look at, in the end it always adds up to the same: the ego must learn to let go of itself. And no matter how much intellectual knowledge exists about the lesser role the ego plays as opposed to the universal intelligence, such intellectual understanding alone will not suffice, ever. Therefore you have to look for new avenues and new approaches within yourselves to find it possible to let go in a healthy, harmonious way.

This lecture can become a milestone indeed for some of my friends. It can represent the culminating point you have needed, where a basic destructiveness will be abandoned through your squarely facing it. Hence, the divine can be activated. This transition is the most significant thing that can happen in an individual's life. Nothing, absolutely nothing, can equal this process. Therefore no one who lacks the courage to look at himself in truth, and to abandon the self-illusions and delusions, can come to such a transition.

For you cannot abandon a negativity you ignore you have. You cannot give up a destructiveness you deny exists in you. Hence, truth leads to love, and love without truth is impossible. They are indeed one.

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Exercise 1a: Notice if you feel a 'twitch' or desire to move when the limitations of the Ego are addressed, or when it is suggested that the Ego needs to surrender and cooperate i.e. 'learn to let go of itself' even in a healthy, harmonious way. What does the Ego fear it will lose by letting go?

Now, whenever the ego is in predominant control of the business of living and of the life functions, it dries up, it starves, it withers. It literally dies off. For it cannot replenish itself at the source, where all life springs from. That source is the divine, universal self within each individual being. The process of death itself will perhaps again appear in a new light for you when you look at it from this point of view.

The spiritual entity that is incarnated as man is precisely man in the state of his overall consciousness, condensed into the coarse matter which is the substance of material existence. He is incarnated in matter because a separated part of the overall consciousness -- the part which we call the ego -- is unconnected from the total being, the universal self. This unconnectedness causes the ego state, thus material life, thus the cycle of life and death. If a human being overcomes the separation then the process of dying must equally be overcome. If there is no longer fear of letting go of the ego, a melting with the universal forces becomes possible. This is not a faraway state to be contemplated in a hereafter. It is possible any time, any place since it is a question of one's state of consciousness.

My dearest beloved friends, everyone of you here, a great power is available and becomes more and more available, not dependent on any other beings, but flowing from your own innermost self. It will flow forth at all times and nourish and replenish you wherever you have freed yourself from the shackles of ego domination. Be blessed, body, soul, and mind. Be penetrated, all of you, with the love and the truth of the universe so that they can help liberate you.

Exercise 1b: Consider 'letting go' in the way this paragraph suggests, as a meditation. Do this once a day for a week. Log your feelings, emotional reactions, responses and judgments. At the end of a week, notice if you can sense a pattern. Then consider, have you felt this before?

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Daily Review 1.0 from The Call PL 17

Let the whole day pass in front of your eyes, in your memory, and think of everything that has happened that has given you in some way a disharmonious feeling or reaction. No matter how wrong the other person may have been, the moment you have been touched by it, there must be something wrong within you. At first these incidents will appear entirely unconnected and isolated; they will be meaningless for you at the beginning. But later on, you will begin to sense -- at first, and then clearly understand, a pattern.

If you follow this through for some time to come, really faithfully (not just once or twice -- that will not do you any good) but regularly and faithfully for some time, you will, after a while, see a clear pattern coming out of it. Pray for enlightenment and guidance every time you conduct this daily review, [The Call](#) PL 17

Daily Review 2.0 PL 28

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. Find a common denominator after keeping logs for several weeks.

Daily Review				
DATE	SITUATION	REACTION	BEHAVIOR/RESPONSE	JUDGMENT
	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
10/01/20	Late for work	Fear/anxiety about job	Yelled at kids	I'm a bad mom
10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

Graphic created by Shakila F.

Week 2: Everyday Ways to Replenish and Restore

There are various states and processes in material life which afford man the possibility to replenish himself from the universal source. Each of the examples I cite here is an experience where the ego transcends itself, lets go, gives itself up, and partakes of something greater within. In the ideally healthy life, all of these experiences are sought and more or less regularly pursued.

The individual makes these experiences possible through his attitudes, his readiness, and his active interests. If this is the case, eventually his entire life will be activated by the greater intelligence and power within until it and the ego are one. It takes over everything so that the ego is always flowing, flexible, relaxed, and permeated by the knowledge, the power, and the pleasure of the real self. Every activity, no matter how mundane, is permeated by the real self, which works freely. Effort to overcome fear and resistance is no longer needed before contacting the real self.

Sleep

One of the most automatic, generally accessible of these states is sleep. Any human being who is deeply troubled is so because he is too enmeshed in his ego. Insomnia occurs precisely because the ego is too predominant and the involuntary forces of life cannot take over. They are hindered by the ego, perhaps the unconscious ego, but nevertheless the ego, which does not want to relinquish any of its controls.

If all involuntary forces are feared and rejected, the various states in which a temporary submerging into the real self can be possible are blocked off. Incidentally, those states also vary as to the degree and intensity of the submergence. Each state fulfills a specific function and taps different channels to the universal self. Thus, for instance, sleep merely affords rest from the ego tensions and the ego chores. The type of strength flowing into the personality during this particular immersion into the universal forces has different characteristics from the types of strength that come from other states of immersion into the divine ocean of being. Now, when a person's ego is overactive, sleep cannot come. Even this most primitive and universal form of replenishment ceases to function.

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Exercise 2a: What is your relationship with sleep? Do you welcome or resist it? Do you attempt to manage it, or do you welcome its unstructured qualities?

Mutual Involvement and Love

Healthy, intense self-forgetfulness makes it possible for the ego to dip into the vast sea of universal power and beauty. This happens through the encompassing love for and acceptance of another "sphere" which is another being. The total accepting of, the transcending good will toward, and the consequent melting into another being is precisely the kind of attitude compatible with the universal forces. Thus it leads to an experience that involves all levels of being: mental, emotional, spiritual, and physical. Therefore it is the most total spiritual experience man can have. In other states, where the ego can let go of itself, the experience is hardly ever that inclusive of all of man's being.

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Exercise 2b: Are there any similarities between your romantic / caring relationships and your answers about your relationship with sleep, and whether you are willing to trust and surrender?

Receiving Universal Reality

He must also be most replenished as he partakes most completely of the universal reality. He then is nourished with the creative substance in all its splendor. The ego is truly immersed and is temporarily given a much lesser place of functioning, only to re-emerge stronger and better than ever, more flexible, wiser, and filled with the pleasure supreme that all human beings long for.

When the ego thus dips into the vast ocean of universal force, the personality can never be the same as before. It is not only enriched beyond measure, but its capacity to submerge, surrender, and be blissful, to love and to be in truth must grow proportionately. The most effective and intense form of melting the ego with the universe is through another entity via the capacity to forget and transcend oneself.

Deep, profound meditation

This is not a cerebral exercise of the mind, but giving oneself up to the divine, to the intelligence and the truth of the universal forces. When these hurdles are overcome because the love of truth is greater, and thus surrender to the greater truth becomes possible, the ocean of wisdom can replenish man's being. This new wisdom can open all other doors as well, as the truth is accepted and assimilated.

The more the ego is dipped into the greater being, the more life will replenish itself. And to the degree these experiences are hindered because of obstructions in the personality, which the ego is unwilling to remove, *to that degree life dries out, and various degrees of death set in*. Actual physical death is the natural end result of a process of drying out, of separating the self from the source of all life.

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Exercise 2c: See if you can open to an experience of a universal reality. Then, spend some time meditating on your positive intentionality. Notice if these approaches complement each other.

We can now investigate why man is so deeply frightened of precisely that which represents and gives life, why he reacts and even believes it to be death, annihilation, the end of his being:

-- Why does man persistently and consistently, either consciously or vaguely unconsciously, believe that precisely the kind of experiences I mentioned are dangerous to him because the ego control is abandoned, and the self immersed into a vaster consciousness and lawfulness?

-- Why does he consciously or unconsciously hinder these experiences? For he does so! No matter how much he *also* strives for them, because the longing for them cannot ever be eradicated from the human heart, no matter how much conflict, how many misconceptions, and how much fear exist in man.

-- Why does man cling to those attitudes that hinder all replenishment, that dry out the psyche, that cause death, and that make life un-pleasurable and bleak?

-- Why does he believe that those attitudes represent life and safety?

These are indeed puzzling questions.

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Exercise 2d: Write your own responses to these 4 questions. Allow any negativity! Being able to see our resistance is the first step of self-transformation, vs. allowing life circumstances to make such decisions for us. (Ref: [Decision Making](#) PL 32 and [The Spiritual Meaning of Crisis](#) PL 183)

The Need of Man is to Transcend the Ego

There comes a point on everyone's path when this becomes the most important threshold to cross in the evolutionary process.

The need of man to transcend the ego, to let go of it, is so great that when the distorted and fearful personality hinders this natural process, then unnatural processes are looked for.

This is why people yearn for the sensations that drugs give. This is why a person suffering from insomnia will resort to sleeping pills rather than remove the block of the ego and transcend it. This is also why the person whose ego is in predominant control, and therefore does not obtain sufficient relief and replenishment, is compelled to pursue self-destructive aims. For every self-destructiveness is a gesture of courting death, of walking toward it. And death is the great relief the personality seeks, when all other avenues of relief from ego control fail due to the personality's stubborn refusal and its false ideas.

All self-destruction is a slow form of suicide. Death is unconsciously longed for to the precise degree that it is feared; the longing is there because the perpetual wakefulness of an isolated ego becomes unbearable.

Thus man finds himself in ambivalence. On the one hand, he fears letting go of the ego in the healthy way, and, on the other, he strives for letting go of the ego in an unhealthy way. This is one of the dualities that constantly accrue from the state of separateness.

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Why Man Fears Health and Bliss

Now let us come, my friends, to the fundamental reason why man fears the healthy and blissful state in which he allows the involuntary forces to guide and "live" him, as it were, why he cannot trust the wisdom and greater order of the real self, of the divine being in him. Needless to say, those reasons we will discuss here are first quite unconscious. It is an important step on everyone's path to bring them into the clear daylight of consciousness before any change is possible. For as long as the personality tries to force a change before the destructive attitude is quite conscious, nothing real can be accomplished. Change will not be possible due to the still unconscious obstruction.

Now, as to the deep cause of this condition of predominant ego control: there is a lawfulness that makes it indeed hazardous for the ego to let go of itself as long as the ego is attached to attitudes which are incompatible with the laws of the greater reality. If this sentence is truly understood, **you will have your key.**

In other words, wherever destructiveness is pursued and held on to, letting go of the ego becomes absolutely impossible in a healthy, safe, and life-giving way.

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Exercise 2e: One method for studying Pathwork is to focus on 'The Keys', such as the underlined statement above. Take a few moments and contemplate how understanding this sentence could 'unlock' barriers to a deeper understanding for you.

Week 3: Why the Ego Fears Letting Go

An ego is healthy only when its attitudes are loving, generous, open, trusting, as well as realistic and self-assertive. All of this is part of the greater reality and the lawfulness of the divine substance.

Violation of these attitudes nurtures hate, separateness, distrustfulness, illusion, weakness, the tendency to damage the self and forego its best interests. Such an unhealthy ego is striving for the precise opposite of the lawfulness of the divine within. Hence, it is not equipped to take care of itself, and consequently life must be fraught with fear and insecurity. The longing for escape from the tension of the ego, as well as from the perpetual unpleasantness, may lead to unhealthy ego liberation and to insanity because the thus liberated ego is unsupported by anything that can give it real sustenance. This, too, is very important to grasp in its full significance.

Some of my friends who have made sufficient progress on their path to have come face to face with their own destructiveness will perhaps understand a little more what I am saying here. More so, surely, than those of my friends who are as yet unaware of the fact that they are destructive, that they do not wish to be positive, to give their best to life -- in whatever area they are still unhappy, unfulfilled, and in conflict.

This lack of awareness makes it quite impossible, of course, to go through this threshold I am now discussing here. It is absolutely necessary for you to see yourself in this destructiveness. See yourself in that way for a while, with the detached, objective self-evaluation that comes from a deep self-acceptance and the determination to do away with self-glorification and illusions about the self. The claim -- to be more than what one is -- must be absolutely abandoned before such a healthy self-observation can exist.

If the ego -- also the unconscious part of the ego self -- is attached to a destructive attitude, it is incompatible with the universal forces. Therefore when it lets go of itself, it is unsupported, it has no hold, no security, nothing to rely on and becomes totally disorganized and disintegrated. An ego that is not sustained, guided, and inspired by the real universal self cannot cope with anything. It becomes completely disassociated from any intelligence.

Therefore, in a way, the ego is almost "right" in not letting go. As long as the destructiveness is not being given up, at least it retains a modicum of sanity. The exaggerated self-governing of an aggrandized ego condition is preferable to disintegration. And disintegration is inevitable when the outer, ego personality is not compatible with the universal self.

If the superior universal forces are not being trusted, an ego that gives itself up has nothing else. There is no intelligence, no logic, no lawfulness other than the ego's when the ego mistrusts the universal forces. No matter how limited the separated ego intelligence is in comparison with the greater self, it still possesses some reason and some grasp of a limited reality. Without the ego, there is no will if either the greater divine will is negated or unconsciously defeated.

This is why there is such a deep fear of letting go.

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Exercise 3a: Spend some time considering what 'letting go' means to you. Write down all the negative consequences you secretly imagine that justify the Ego 'hanging on'.

Fear of Inner Negative and Destructive Will

Now, my friends, this is a tremendously important thing for you to understand at this point, for it enables you to approach yourself also from the other end, as it were -- namely, whenever you feel yourself unable to let go, you can now realize that deep destructive forces and attitudes are still rampant in you. Somewhere within, there exists a will to be negative and destructive. This will is quite deliberate once you become aware of it. There is nothing that forces you against your will. This only seems so as long as you deny this area because you do not wish to admit such a thing perhaps so contrary to your self-image. This destructiveness causes fear and insecurity because you do not wish to face and acknowledge it, let alone give it up.

Knowing this puts you into an entirely different position toward yourself. Self-delusion is eliminated. Thus the destructiveness is lessened, no matter how much you still want to be destructive in certain areas.

When I say destructive, I mean the many, many ways in which the ego self clings to separating attitudes -- perhaps the subtle way of not wanting to expand and love others; perhaps the separating attitude of wanting to be vindictive and punishing others by one's own suffering. These are subtle and vague feelings, fleeting attitudes so elusive that they almost seem nonexistent until one catches them and looks them squarely in the face. Then they become quite distinct.

Exercise 3b: Find the destructive attitude that secretly thinks, *"No one knows what I really think and feel, therefore it does not count."* This is a very prevalent attitude to one's undesirable attitudes. One glosses over them and vaguely assumes that their secrecy devaluates them.

Exercise 3c: Find where you feel a gross injustice is done when this attitude inevitably creates negative effects despite its secrecy, in the spirit of *"But they did not know what I felt, and if I had felt as I pretended, then their reaction would indeed be unjust."* This thinking harbors the illusion that life can be cheated. It reflects one's most significant and telling attitude to life as such.

Exercise 3d: Find your version of the story we all tell: that one does not give oneself honestly to the business of living but makes appearance and pretense the criteria according to which one wishes to be judged and to reap results. Trust in life is impossible under such circumstances.

Catch those moments, and see how you thus do not take life seriously, do not lend yourself wholly and fully to whatever you do. This activity of catching one's own little hidden dishonesties is the kind of constructiveness that is compatible with the divine substance. The moment a person approaches himself with the attitude of saying to himself, and meaning it: *"I want to give my very, very best to the process of living, to every aspect of my life and contribute the very best forces that are within me. Wherever I do not do this and am too blind to be aware of it, I wish that the universal intelligence in me guide me to this awareness. I wish to pay attention to it."*

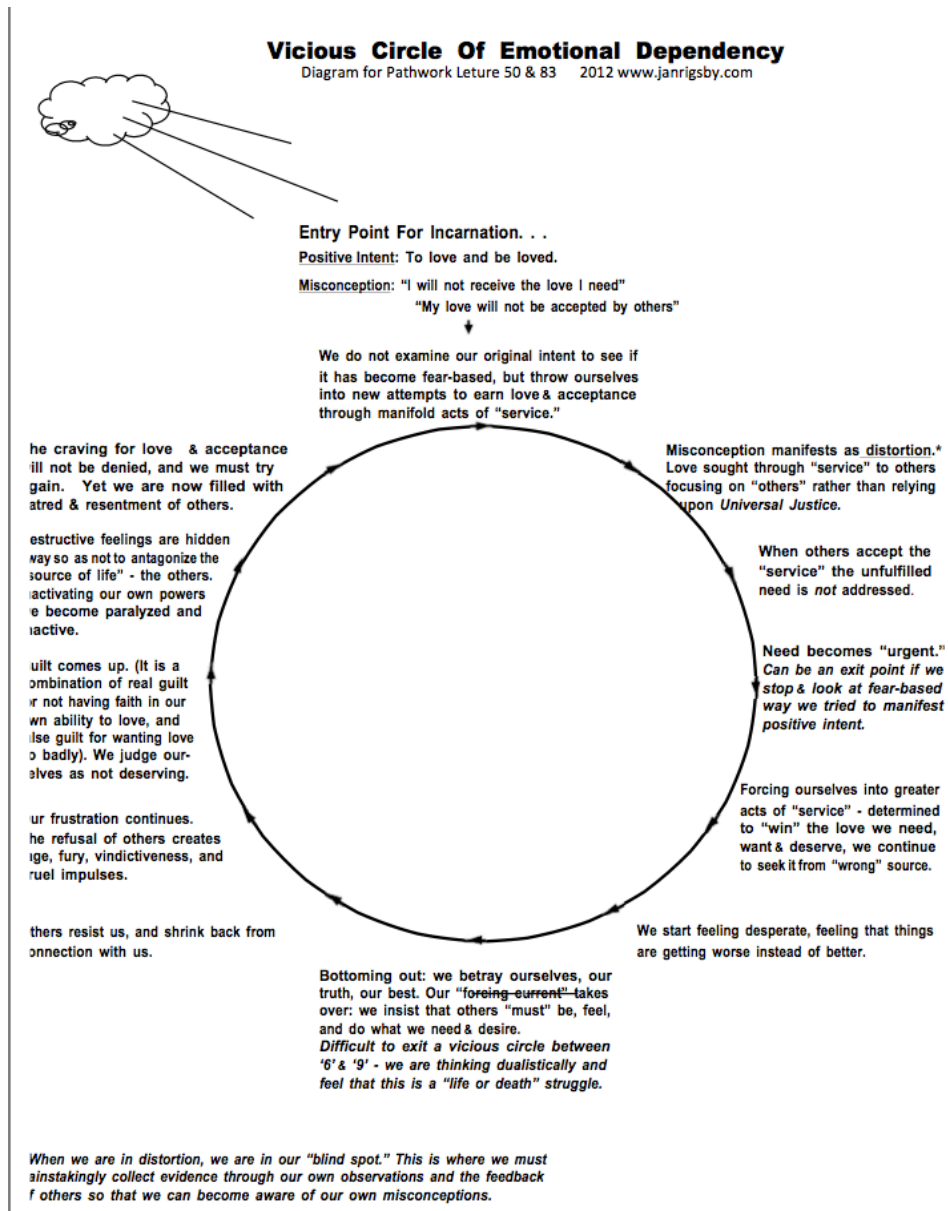
With such a sincerely meant attitude, something new is set in motion -- in that moment!

By calling upon and activating the divine will through the manifestation of the real self, one cannot help but convince oneself of its reality, its wisdom, and its utter goodness. One cannot help discovering its all-encompassing love that knows no conflict. It works out to everyone's fulfillment, bliss, and happiness. This undivided intelligence and inexorable fulfillment is deeply safe and trustworthy.

Fear of letting go of the ego diminishes proportionately when man has something much larger and more reliable to trust in.

But as long as the ego's aims, attitudes, and inclinations are diametrically opposed to the laws of the universal intelligence, how can one trust in the universal intelligence? Therefore whenever man feels insecure within himself, anxious and frightened, when he underestimates his values, when he is shaky within himself, it must be because of a destructive attitude, a negativity he is as yet unwilling to relinquish.

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Exercise 3e: When you feel anxious, ask yourself, "Where am I destructive? Where am I negative? Where do I refuse to accept the universal law so that I do not give myself to the divine within me?"

Week 4: Real Love is Key

In the last analysis, my friends, happiness always amounts to the basic virtues religion preaches. In the very last culminating point, it is always a question of love, which, of course, is always the key to the universe.

But preaching it for thousands of years has not really helped. It has often made man merely more hypocritical. He deluded himself that he was loving, while underneath this was often not at all the case. He covered feelings very opposite to love with a superficial veneer that gave the appearance of love. Such cover-up is often mere self-deception, for, most of the time, others are not deceived.

How often does man claim that his weakness is love -- when inwardly he is seething with resentments and vindictiveness? He claims that his possessiveness and a dominating will to control are love, but inwardly he merely wants to win and have his own way. He claims that an arrogant, unhealthy pride is self-love, when inwardly he merely wishes to be better than others and not give an inch to them.

These self-deceptions have to be unmasked, my friends. For even among those of you who pursue this path and have made great progress in self-realization, there are still some who are blind to such areas.

Wherever man holds on, in his blind self-deception, to such attitudes, he does not want to give of himself and thus violates the law of love. The violation of the law of love is that which ultimately ails everyone who is troubled. This is what must be investigated in everyone who has an unhappiness.

Ego existence, being totally attached and holding on to the ego levels of personality, causes fear and insecurity. It is such an insufficient life. And it is such a finite life. This is always frightening, for no one really wants to end being. But the separated ego must end. Only by finding one's way back within the self into the greater truth, into the reality that is the law of love as it is also the law of truth, only by having done so can the ego safely give itself to the divine being within.

If not, you have made a choice. You had rather indulge in resentments and self-pity, in making cases against others, in the illusion of being injured. All this affords you a certain pleasure you are unwilling to give up.

Well, the price one pays is high, very high indeed. As long as you choose this pleasure with all its pain, guilt, discomfort, and insecurity, you forfeit the good feelings that are your birthright without any conflict about them. The good feelings must actually appear frightening as long as bad feelings are cherished. Precisely in proportion as you abandon the claim to be constantly injured, your self-pity, your self-victimizations, your resentments, your blames of others whom you make responsible for your condition, to that extent exactly, you will not fear good feelings.

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Exercise 4a: Strengthen yourself with a very specific meditation every day.

1. Say into yourself: *"I want to give up all destructiveness. If I cannot do so yet, I herewith request the real self, the divine substance in me, to help me see where I am stuck and help me out of it. For this is what I want."*
2. If you feel yourself not wanting it, do not gloss over this all-important, crucial obstruction. Rather take that as the point of departure.
3. Then say into yourself, *"I would like to find out exactly why I do not want the good. What blocks me from wanting it, in whatever area it may be? Say, "I wish I could want it. What is it? I want to give my very best to this specific phase of where I am stuck."*
4. Continue to look and find in what particular respects you violate the law of love. You have to find out in what way you cling to a negative attitude. This is precisely why you fear the involuntary forces of spontaneous good feelings. To the degree you cling to negative attitudes and therefore to negative feelings, to that degree you must fear the positive ones.

If you proceed in this way, success must come. It is hopeless only when you look away from such a point where you are stuck. PL 161

Does clearing inner negativity allow for effortless trust?

ANSWER: Yes, it is automatic. It is like a seesaw or a scale. Take as an example, self-dislike. It need not and cannot be deliberately abandoned. Whenever this is attempted, it fails. To the extent the justified reasons for self-dislike are removed, the self-dislike stops itself. So it is with trust. You will trust automatically when you find the justified reasons for distrusting yourself. The process is always an automatic reestablishment of balance.

Exercise 4b: These are the questions that must be asked and answered. The answer often lies in a different direction and is true in a different way than you had thought. *Where is this violation? Where do I keep myself separated? Where do I impair my integrity -- in a direct or indirect way? Where do I delude myself about myself? Where do I not want to give of myself in some way?*

Disliking others / Resistance to liking people

Dislike of people -- including yourself, of course, since this is inextricably bound together -- is also a question of distrusting. Therefore in these explorations, I would advise you to look at the following.

The interpretation you give to those incidents is a hundredfold exaggerated and distorted. Whatever you see in someone (or in a situation) is for you the whole thing. It never occurs to you that, apart from it being quite different from what you assume, it is at best only part of the whole picture. This automatically alters the entire picture.

You need to take into consideration that another meaning exists than the one you automatically assume. Everything you see has a finality and exclusiveness for you that permits no other possibility but the most devastating one. This attitude needs to be recognized by you in its full significance, and then the desire to change it for the sake of seeing reality must and can be cultivated. PL 161

Exercise 4c:

1. Connect with your Real Self / healthy and mature aspect that seeks answers to such questions (and is inspired to read PLs!). Ask yourself about anything you assume, "*Is that the whole truth? Is this all there is to it, or could there be other aspects that I ignore because I close myself up to a wider reality?*" This is one aspect where you can broaden your vision and expand your horizon. For you still experience in the terms of the infant, who only sees the moment and that is all.
2. Consider the aspect of yourself that resists loving connections and give it a descriptive title; does it feel young and vulnerable? = a form of child consciousness that resorts to hiding, tantrums, or anger to protect itself. Does it feel actively vengeful or calculating? This may be an energetic manifestation of lower self. It is most often a mixture!
3. Address this 'voice' or aspect: ask open ended questions. What's **not** to like about people? Come up with specific answers -- as it applies to how **this aspect or you has decided** to perceive life events. Ask this aspect of yourself, with a fresh, new approach, why it **does not wish** to like people. Do not be afraid to give yourself childish, irrational, illogical answers! Allow anything that comes forth. Then you will know the truth about your No.
4. Unwillingness to love → complaints about the consequences → feeling victimized = a *vicious circle* [PL 50, diagram above]. Destructive projections and the blaming of others consumes the energy we need for loving and wanting love, as well as for looking at the self and finding out what is amiss. Draw your vicious circle (template below).
5. Look at everything that has hurt or upset you over the past week or month (or as far as you can remember without feeling overwhelmed) with this new consideration. Summarize what these incidents have in common.

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When you ask yourself why you do not wish to love, and answer it precisely and honestly, you will then know why your capacity to love does not function. And consequently you will really understand your loneliness and will no longer believe that a kind of trick of fate is being played on you. This answer must come from yourself. All I can say is, there are misconceptions and destructiveness that hang on to you because **you hang on to them**. Once they are out in the open, it will be relatively easy for you to overcome them.

It is so wonderful when a person is aware of such a conflict, for the very great majority of people have similar conflicts but are not aware of them. Before a person can develop his capacity to love, he must first have the willingness to do so. As long as that is lacking, nothing can be done. This willingness to do so is the crux. It must exist on all levels for love to be whole. This awareness is the necessary prerequisite to find the way out of suffering. It makes it possible for you to look at that side that says no.

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